But why not give us more information from or about the women of the Grange, the shoemakers, the labour leagues or the prisons? The introductions do not compensate for such omissions. Too often they project that unrealistic image of a homogeneous national identity. References to "traditional role" and "traditional home life" confirm the erroneous impression of a common experience for Canadian women. In fact, we know very little about what 'traditional' meant to a prairie homesteader, a Newfoundland fisherman's wife or a French-Canadian urban settler. Michael Katz's work on Hamilton, for instance, suggests that 'traditional' could mean many things in nineteenth century Canada.

*The Proper Sphere* has provided us with an authoritative statement about the 'mind-set' of the Victorian middle class on the woman question. It is now time to turn to the study of other classes and ethnic groups. It is also time to consider the pre-industrial patterns which gave birth to the Victorians who so fascinate the present generation of Canadian historians. Hopefully workers in these new areas will reveal the same commitment to solid, fair-minded analysis which characterizes Mitchinson and Cook.

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CHARLES M. JOHNSTON. — *McMaster University*, Volume I: *The Toronto Years*. Toronto: University of Toronto Press for McMaster University, 1976.

With this the first of a projected two-volume study, McMaster University joins the list of institutions of higher learning in Canada which have seen fit to record in a formal manner their past trials, tribulations and accomplishments. Most of these studies fall clearly into one of two almost mutually exclusive camps. In a few cases the university has commissioned a former administrator to perform the task; often the result has been an exercise in institutional history, a record of bricks and mortar, flattering to the university itself but offering little to the advancement of historical scholarship. More often the task has fallen to an historian of repute, with the result being a rewarding volume in intellectual history. One thinks, for example, of W.L. Morton's, *One University: A History of the University of Manitoba, 1877-1952* (Toronto: McClelland and Stewart, 1952). Fortunately, McMaster University chose the latter approach, entrusted the responsibility to an historian who takes pride in his craftsmanship, and the first volume now appears as *McMaster University: The Toronto Years*.

Johnston imposes no social science "model" on his research and writing, but chooses to work inductively, taking as his starting point the abortive efforts of McMaster's forerunners in the mid-nineteenth century, and continuing through the generosity of Sir William McMaster in providing financial assistance, the debate over federation with the University of Toronto, the struggles of an infant college through good years and bad, until the decision to relocate from Toronto to Hamilton in 1930. The resulting story could have been a limited account of a church-run, parochial institution. But a deeper level is reached in the opening chapter as the author introduces the reader to a number of philosophic strands that keep reappearing throughout the volume. The controversies surrounding the Baptist-run McMaster University were firmly rooted in the mainstream of North American theological and ideological debate. Johnston's study thus transcends the particular history of one university and becomes a contribution to the intellectual history of this country.

The reader is immediately immersed in the controversies that enveloped — and often destroyed — the universities of nineteenth and early twentieth century Canada. What balance should be struck between British and American influences, between aristocratic and egalitarian positions, between a classical and a "practical" curriculum, between the centrifugal force of the church and the centripetal pull of society and the state? Most pronounced in the case of a Baptist university, controlled by an evangelically-inclined denomination, is the tension between fundamentalist and modernist tendencies. How can intellectual freedom and scientific enquiry co-exist with revealed Christian truth? Johnston carefully illustrates how this controversy coloured every aspect of the university — from decisions on physical location to appointments of administrators, from the activities of student societies to curriculum building, and especially its influence on the freedom of faculty members both inside and outside of classroom. The villain in the story is T. T. Shields, the fiery pastor of Toronto's Jarvis Street Baptist Church, who constantly fought the university's modernist tendencies throughout the early decades of the twentieth century. The hero is obviously the university itself, which (just barely) survived the onslaught and sought refuge in Hamilton when the first volume ends in 1930.

The central issue with McMaster University, as with any church-connected college competing in the public domain for both students and money, is that of discharging its obligations to both the Baptist constituency and to the larger society. In another sense this is also the challenge facing the author of a university history. Johnston has served well the McMaster constituency with this thoroughly researched, well written objective account. And by concentrating on intellectual rather than administrative history, he has gone a long way towards discharging his obligations to the larger society. But intellectual history can only go so far; it can penetrate in only a limited way those murky socio-economic questions that need to be raised and answered about the history of higher education in this country. What was the social class stratification, the sex ratio, the ethnic composition of the McMaster student population? How did the university experience affect their lives? Historians of higher education in this country need to confront such issues. Perhaps Professor Johnston's second volume on McMaster's Hamilton years might move us in this direction?

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C.P. STACEY. — *A Very Double Life*. Toronto: Macmillan Company of Canada, 1976.

This book sets out to remedy the gap in our understanding left by R. MacGregor Dawson's focus on William Lyon Mackenzie King the politician rather than King the man in the official biography. Stacey introduces us to the young Rex King, student and man about town, and leads us through the realms of prostitution, adultery, romantic love, mother love and even 'doggy' love before launching the reader into the complex world of the occult. Stacey answers our questions about the Misses A,B,C, etc. who dotted the pages of F.A. McGregor's study of the fall and rise of Mackenzie King; the ancestry of these various ladies is thoroughly documented in Stacey's book. He serves us large doses of King's torturous prose, a delight hitherto restricted to those 'hardy' individuals who had tackled the King diary. In all, he has written a lucid and absorbing narrative of the private world